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ON THE BUYING AND SELLING OF VOTES

Catholic Theology in its Bearing on the Exercise of the Franchise.

Rev. Edward F. McSweeney, professor of moral theology at Mount St. Mary's Seminary, makes these vigorous utterances through the columns of the Catholic Mirror:

"Priests are remarkable for their delicacy in touching on politics while in the pulpit. Many of them do not even instruct their people on the eve of a general election how the most important duty of casting one's vote should be fulfilled. The reason of this is probably the fear of exciting prejudice and causing men to cry out against undue influence, priestly interference, etc. However, perhaps they carry too far their avoidance of one of the chief topics that concern the welfare of their congregation and of the general public.

"What about buying and selling votes, for instance? One is simply astounded at the loose and even false ideas current on this subject, and the only reason one can assign is the silence of the priests. Even some of our "moral theologies" are silent. Let us be silent no longer; it

is a sin to buy or sell a vote. The voter is the law maker in the first instance. He chooses those who are to make the laws.

"Now what would you say of a member of the Legislature who took money for his vote on a measure before the House? Is he not making merchandise of the sacred interests of the public? Either he takes the bribe to vote for the common good or to vote against it. If the former, then he sells what is not his, because he is already bound, pledged, elected and salaried to vote for the common good. If the latter, then again he sells what is not his, because no man has a right to vote against the common good, and no ownership is transferred when the contract is about an immoral act. Hence the dirty bribe he accepts is not his property, and he is a thief if he keeps it.

"Apart from all this, taking money for one's decision in legal matters is forbidden by every law to judges, jurors and such, because such money binds the mind and inclines one to decide for the giver, even though the weight of evidence be for the opposite side. Hence the bribe-taking or even present-accepting judge is held infamous among all nations.

"Now the voter is a judge, or what is the same practically, a juror. It is left to him to say what shall be done or undone for the public good,

that is, the good of his country, his town, his neighbors and his own real advantage. If he takes money, he is in danger of preferring this passing, selfish gain to the true and lasting profit of the general public, his own family and himself. Therefore it is dangerous to take money at all, even as a present, on occasion of elections. What shall we say then of deliberately offering one's vote for sale? In addition to this there is a meanness in such conduct that is generally recognized, and it is, I think, only the "low-downest" specimens of humanity, miserable parasites of the body politic, that openly do such a thing, while they who tempt them are like the bar-room loafers that lead young men into evil ways.

"Whoever does a mean thing, even if he cannot be found guilty of breaking this or that commandment, sins against self-respect and against the reputation of his family, and defiles the image of God that was once stamped upon him. He should be disfranchised at once. We cannot banish him, because international comity does not allow us to "throw our weeds over the garden wall." They would be fired back again with, perhaps, a cannon ball attached. But we can deprive these unworthy citizens of the ballot which they are unfit to handle, and we can send to the penitentiary the

contemptible peddlers that deal in such things as venal votes.

"A Catholic should, if he can do so without causing injurious comment, make the sign of the cross, and saying, 'Here goes in the name of God,' place his mark on the ballot and cast this into the box. He must look upon the act as holy. When priests are about to vote for a bishop they must take an oath to cast their ballot for the best interests of the people of God. So every man who votes, priest or layman, for a civil official or on any measure affecting the government should act as if he, too, was sworn in like manner. For God, who established the Church, is also the author of the State, and will not hold him guiltless who mars His work.

WHEN A PROTESTANT IS IN GOOD FAITH.

Possibility of Salvation for those Outside the Body of the Church.

In the sects which accept the divinity of Christ there not only is a possibility of salvation, but there are hundreds and thousands of their members who live united to Christ by faith, hope and charity, and die in the grace and love of God. These belong to what is called the soul of the Church, though not to its body; they are under sad disadvantages as compared with Catholics and never can attain to that holiness which belongs only to the children of the Church, though they may and often do practice a true and genuine piety. If the number from the sects who save their souls is comparatively small, it is chiefly for two reasons—either because they have committed mortal sins and do not know how to get rid of them or it is because they are directly or indirectly in bad faith. They have no tribunal of penance, none of the unlimited stream of graces that flow into the soul of a Catholic through the sacraments, the sacramentals, Holy Mass and the other means of grace, and, above all, they have for the most part no idea of the way to make an act of contrition or of its efficacy in restoring the soul to the favor of God and

to its inheritance in the Kingdom of Heaven. Beside this, there is an ever-increasing number who are not in good faith.

A man is said to be in good faith with regard to the religion he professes when in his heart he firmly believes it to be the true religion and when there is present to his mind no serious doubt which shakes his confidence in it. He is in bad faith when he does not believe it to be the true religion or when he is inclined to think there is some other religion which is equally in the possession of the truth or still more so. But this is not all. What I have laid down are the conditions of good faith in the present. In order to constitute the good faith required for the virtue of divine faith it is also necessary that he should never, in the course of his whole life, have had such a serious doubt about his own religion or such a strong conviction that some other religion was true as to lay upon him the obligation at least of further inquiry, and this under pain of serious sin.

With this definition before us we can easily lay down the necessary conditions of good faith among those outside the Church. He who has never once doubted the truth of Protestantism is in good faith; he who has once seriously doubted about its truths or has entertained a strong suspicion that the Catholic Church, and it alone, is the true Church of Jesus Christ, and has put his doubts aside and not followed them up, cannot be said to be in good faith. It is not necessary to bad faith that he should at the present moment be conscious of the falsity of the religion he professes or that he should be in a state of doubt. He may be perfectly satisfied at the present time of its orthodoxy, he may have no sort of attraction to the Catholic Church, he may even hate and condemn her, yet the mere fact that at some previous period of his life he suspected the existence of a religion nobler, truer, holier than his own, and that through indifference or self-interest or pride or human respect, or some other tie binding him down to earth, he put that suspicion aside, deprives him of the

plea of good faith and makes him responsible before God for the heresy from which at one time he might have escaped, but through his own fault did not. The initial grace was given him, that was intended by Almighty God to lead on to other graces, which, if accepted, would have culminated in the grace of conversion. But that initial grace was lost to him through his own fault. The seed was sown, but the birds of the air devoured it.—Rev. R. Clarke, S. J., in the Ave Maria.

GOOD TEMPER.

It never costs very much, at most a sacrifice of our tender feelings, to keep a sweet temper, and it is a wonderfully well-paying investment. Try it some day. As soon as you awake in the morning say, "I'll do anything to-day before I growl," and though you may have almost given away more than once to the temptation, you will go to bed with a new and fresh appreciation of life, wondering "why cannot life always run as smoothly as it did to-day." There was once a man who was almost pre-eminent in this respect. He never complained, never went "wild," but if anything that looked like a misfortune befell him he would bow his head and thank God that it was not something worse. Passing by a store one day, dressed in his new clothes, a full can of paint fell upon him from a painters scaffold. It ruined his clothes, almost blinded him, and hurt him quite severely. Most men would have gone off at a tangent and let everybody within a mile radius know that he had been foully dealt with. Not so with this even-tempered man. He merely said, "Thank God it wasn't bricks." Try to be even-tempered. It pays, particularly in adversity.

If you wish to insure or to renew your insurance on your house, furniture, piano, goods, etc., send a postal card to F. L. McCormick, Room 309, Emma Spreckels Building, 927 Market street. Fire, life, accident and plate glass insurance at the lowest rates.

WHY CHRISTMAS IS CHRISTMAS.

An Old, Old New Story in Rhyme.

["It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself." "A Merry Christmas to us all, my dears—God bless us."—Charles Dickens.]

"What! tell you a story sweet, as you rock to sleep on my breast,
A story with Christmas in it, in flowers of holly dressed,
With merry shouts and music and chimes of joyous bells,
And a Christmas tree all lighted?" Dear, you leave me naught to tell.

"Why should they call it Christmas? O little heathen saint!

When you fold your hands at twilight and kneel in posture quaint,
What words, thou small evangel, fall from thy precious lips?

Whom do you ask to keep you through the long night's eclipse?

She clasped her small hands softly, the sweet voice answered low,

"Pease God—bess papa, mama, and make me good to go
To Heaven—and—s'cuse me—if I die before I wake, when
I tant remember all—for Christ our Saviour's sake—
Amen!"

"And who was Christ, our Saviour? Come, darling, tell me true?"

"Why, a great big angel somewhere, that's old and wise, like you—

Somewhere—oh, dear, I'se sleepy—away up in the sky—
Will I have a ladder, auntie, to climb there by and by?"

'Poor babe! 'Twas I who taught thee in such exalted mood,

I've held the hay too high, pet—my lamb is starved for food!

And since thou dost not know Him who gave us Christmas cheer,

I'll tell the old, old story, of His brief tarry here:

"He made the first fair Christmas when He came a heavenly babe

In the lowly stable manger 'mid the kneeling oxen laid—
A wee, sweet, dark-faced baby, of Mary Immaculate born,
Prince of the House of David, he came that Christmas morn.

"He drew all people to Him, this wondrous manger child,
The little Saviour Jesus, of whom none said, 'He smiled!' Who played not among children in merry, mirthful guise;
But, as He grew in stature, was patient, grave and wise.

"At twelve He taught the elders, and in manhood, it is told,

How he worked, the son of Joseph, in the humble craft of old;

In the workshop of His father, with hammer and with saw,

As a carpenter he labored, till He knew the Heavenly Law.

"And they tell how sore and weary, alter days of toil and care,
He looked towards Jerusalem and saw his future there,
And throwing down the implements of labor and of loss,
He stretched forth weary arms and made the shadow of the cross.

"They saw the robin-redbreast is a bird that Christ hast blessed,
With His blood He marked the color on its glowing, crimson breast,
In its bill it brought him water when He hung upon the tree,
Where, you know, His people nailed Him when He died for you and me.

"What! not crying, are you darling? Why, you know each Christmas day
He leaves His heavenly kingdom and returns to earth to stay
With the good and happy children, who meet to sing His praise,
He loves to come and tarry, these joyous Christmas days.

"And the poorest ones among us; the lowly, the oppressed
However poor their dwelling—may have Him for their guest;
This Saviour whom you kneel to, my darling, when you pray,
Was the heavenly little baby who was born on Christmas Day!"

WAS IT JUDGMENT?

Blasphemers and Scoffers who were the Victims of a Horrible Accident.

A subscriber writing to the Catholic Columbian from Surman, Ind., says: "An incident occurred some time ago in this locality, the particulars of which I lately learned and which I desire to lay before your readers.

Our road supervisor and several men were at work in a quarry, taking out stone to mend the roads and using Hercules powder for blasting. On the day previous to the feast of the Ascension the supervisor, who is a Protestant, was talking to a Catholic workman about the work to be done next day and the latter said: 'I shall not be at work to-morrow; it is Ascension day.' The supervisor said if the man refused to work on that day he need not return at all. One of the two men who attended to the blasting—they, also, were non-Catholics—asked what the feast signified, and on being informed by the Catholic workman, they both began to make sport of the feast and of him, saying he might sit on the blast they were putting off and it would make his ascension one day earlier, and so on, with other remarks of an obscene and filthy nature, they themselves and the supervisor laughing at the blasphemy. The Catholic workman walked away and the others continued their work. Soon after the two blasters put in a cartridge which got fastened in the drill hole, and as the cap was not yet on, they took an iron pin to hammer the cartridge down and it exploded with terrible results. Both men were thrown some distance from the spot, where one lay as if dead, being seriously injured and calling out, 'Oh, God, have mercy on me! Oh, my wife and children.' They were carried to a physician's office, where their wounds were dressed, but they are disfigured for life and they have done no more work in the quarry since. The supervisor resigned and the quarry was closed on Ascension day."

The reader may decide for himself whether this occurrence was purely an accident or a manifestation of God's judgment.

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CHANGE OF NAME.

With the January number we shall change the size and style of our paper and will hereafter be known as **ST. IGNATIUS CHURCH AND COLLEGE CALENDAR**. All business matters will be attended to at Room 309, Emma Spreckels Building, and all communications should be addressed to St. Ignatius College, 214 Hayes street. Our exchanges should be addressed as at present.

EDITORIAL NOTES.

Rev. Philip Sheridan, a son of the late General Sheridan, celebrated his first Mass in St. Paul's Church, Washington, D. C., recently.

The Boston Pilot declares that the discoverer of the X. Ray is so devout a Catholic that he fasts every Saturday from meat in honor of the Mother of God.

Be religious on Sunday and forget your religion on all other days, and the devil will not come to you—you are going to him quickly enough.

A couple of beggars wearing the religious habit are defrauding the people of several of our western cities. Beware of any who call upon you without the proper documents.

Some of us are so just and discerning that we never see an opportunity to be generous. I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and what I

ought to do, by the grace of God I will do.

Do not put off your monthly communion. The devil sometimes uses this means to attain his end. He knows that it frequently results in permanent neglect of all religious duties.

Two priests died last week at their posts of yellow fever section of the Gulf States. About the same time five Sisters of Mercy started from Vicksburg to New Orleans to nurse the poor victims of the scourge. By the way, has anybody heard of an A. P. A. band of volunteer nurses going into the infected territory?

"Mated for life," is the large headline given by the Baltimore Sun to a squad of people just entering on the matrimonial experiment. "If they like it," were added, the description would apply.

ONE GRAND PRINCIPLE.

If I were asked what is the underlying principle of the religion of Christ, I would say it is love. Love is the essential feature of the gospel. Group together the Ten Commandments, the warning of the prophets, the evangelical counsels and the exhortations of the apostles; group together all the precepts of the Old and New Testaments and the decrees of the church; analyze them all, and they are all contained in one short word, and that word is love. "Love," says the apostle, "is the fulfilling of the law"—that is to say, the law is fulfilled by love. Love is the shortest, surest road to salvation hereafter. When our Lord was asked to summarize the Decalogue, He said: "Thou shalt love the Lord thy God with thy whole heart, with thy whole soul and with thy whole mind. Thou shalt love thy neighbor as thyself. On these commandments hang the law and the prophets."

God said, "I will descend from heaven to earth. I will manifest myself to the world. I will clothe myself with humanity and will become man. I will become bone of his bone and flesh of his flesh. I will place myself on a level with him. I will take upon myself his sorrows

and infirmities. I will become his brother, friend and companion. I will love him and command him to love all." Oh, the wonderful condescension of God, that He should command us to love him and be angry with us if we do not love him! —Cardinal Gibbons.

INGRATITUDE.

Ingratitude is a very mean vice, no matter against whom it is committed. There may be fathers and mothers who have felt how cruel a sin it is, for there are children—not a few nowadays—who have treated their parents, good parents, too—with shocking ingratitude; have cursed them and reviled them; have struck them; have allowed them to live on the charity of strangers; have forced them to play the part of drudges during those sad years of old age, when leisure and comfort would be so welcome; have tried to force the little remnant of means from them by the basest threats and extortion, and perhaps even violence; there are parents whose hearts have ached too see their children ashamed of their old country accent and their simple manners. Is not this very lamentable? Then, too, all through life we meet with cases where men have lent others money out of personal friendship, only to be paid by lying, dishonest ingratitude. Indeed, there is scarcely one of us who has not been badly treated by persons whom we have in one way or another befriended.

There are many who, towards the end of their lives, suffer sharp remorse for the ingratitude of their earlier days. How many who never pray for their benefactors; who are so proud and selfish that they do not want to have any benefactors; who are just as careless of benefactors names in their backbiting as of any others; who think that a little money can pay a debt of affection; who often receive and

never give, nor so much as ever thank!

If we treat each other so, we treat God no better, not even so well. Now where do you get your good homes, and your dear friends, and your plentiful meals, and your good bed? From God, who certainly does require, at least, thanks in return. Did you ever so much as actually feel that God had given you these gifts? Where did you get your good health, your clear head, your strong arm, your light step, your happy heart? We get such things only from the most loving kindness of our Creator. And every day we get them over again. And every day we receive them, we enjoy them—alas! sometimes in a sinful manner—and we go on our way almost as if there were no God at all.

The truth is that the commonest sin of our lives is ingratitude to God. It is like the very germ-sin, or the poison in the air or the venom in the blood of fallen man. It is a sin which is rooted in pride, feeds upon selfishness, and bring forth the root of spiritual indifference. In truth, it is as much a state of soul as a sin or a series of sins. Hence it is heartily detested by all good Christians. They endeavor to practice the virtue of thankfulness at every turn. They are careful to give at least a quarter of an hour to thanksgiving after Communion; they not only make novenas for favors, but novenas in thanks for them; when at table they say at least one mouthful of prayers, in gratitude for the many mouthfuls of each of their meals; they thank God for the afflictions He sends as well as for His favors, for He is the same God to their loving hearts in storm or sunshine; in a word, one of the channels of the love of God in their lives is a deep sentiment of gratitude for His favor. We are inclined to believe that this virtue is a mark of predestination to eternal life.—Sacred Heart Review.

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A limited number of advertisements of responsible firms inserted at cheap rates.

Didn't Believe What He Didn't Understand.

Years ago Dr. G. P. Hays told the story about that old German in Pennsylvania meeting the young infidel who was to speak at the schoolhouse in the evening, said: "Is you de young man's vot is to schpeak dis evening?"

"Yes, sir, I am."

"Vell, vot you schpeak about?"

"My subject, sir, is this: 'Resolved, that I will never believe anything that I do not understand?'"

"Oh, my! is dot it? Vell, now, you shoost took von leetle example. There, you see dat field—my pasture, over there. Now, my horse he eat der grass, und it come up all hair over he's pack. Then my sheep he eat's shoost de same grass und it grow wool all over him. And now, vot you dink? my goose he eats de grass, too, und sure's I tell you, it comes all over him feathers. You understand dot, do you? Heigh!"

Farmer's Son—Did you hire that man, father?

Farmer—I wanted to, but he would not accept the place.

F. S.—What did you offer him?

F.—I offered him \$60 a month and to find himself.

F. S.—And he thought \$60 too little?

F.—No; he was satisfied with the wages, but said he couldn't find himself.

F. S.—Why not?

F.—Because he is an ex-detective from Chicago. He said he never could find anything.

"Patience."

On Friday evening, Nov. 26th, the friends and parishioners of Sacred Heart parish crowded Mowry's Hall to the doors to witness one of the greatest entertainments ever given in the parish. The celebrated opera, "Patience," was presented with Mrs. E. Burns as leading lady. Howard Dumond, with his solicitor, Jas. D. Dougherty, rendered their parts in an excellent style. James McGuire, Alfred Nowlan, Thomas Nowlan and Dennis Sheerin also took part, with a corps of young ladies of the sodality of the parish. Rev. Father Cullen made the address of the evening, and Mr. P. J. Lawlor opened the entertainment with a few introductory remarks.

DRINK AND DISEASE.—A man who drinks alcohol in any form to excess injures almost all of his organs. It is found that he is affected with rheumatism and with serious stomach difficulties, his heart is likely to be affected, his liver thoroughly disordered and diseased, nerves in a fearful condition, besides other ills too numerous to mention. These diseases are either caused directly by the excessive use of alcohol or else they are greatly aggravated by the use of intoxicants, but they do not in any sense constitute the disease of inebriety. Abstinence from liquor for a long enough period will restore these organs probably to their normal condition. The rheumatism will disappear, the eyesight become all right, and the disorders, if they are due to excessive drinking, will gradually disappear.

We wish all our readers a Merry Christmas and a Happy New Year.

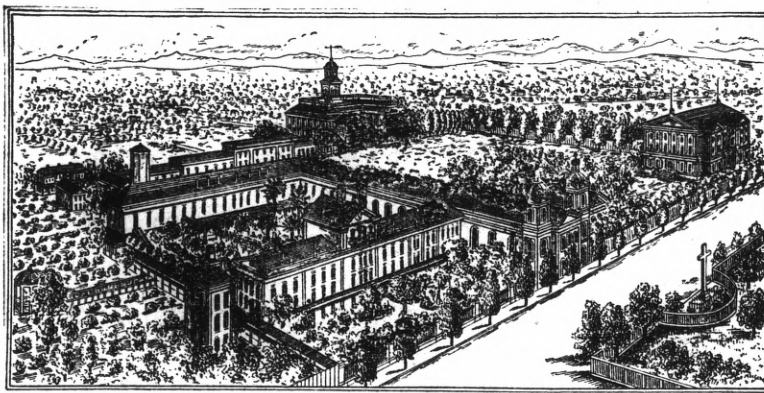
USEFUL RECIPES.

VEGETABLES.—Very little regard is generally paid to the economical management of vegetables. House-keepers, who are patterns of vigilance in the economy of butchers' are apt to despise the saving of garden produce. They consider it might be thought an act of meanness for them to regulate the trimming of vegetables and the disposal of the liquor in which they are boiled. Such acts of vigilance are, however, to be commended, for, viewed as nourishment, and not as superfluities, vegetables should be eaten with as little sacrifice of their component parts as possible. By the usual process of cooking many of the properties of vegetables are contained in the water in which they are boiled. Good managers do not allow meat liquor to be thrown down the sink; neither should they allow unnecessary waste of vegetable.

RICE AND POTATOES AS FOOD.—Rice and potatoes consist chiefly of starch, and of themselves are bad foods unless combined with fatty and albumenoid matters; therefore we endeavor to use rice in puddings with milk, eggs and butter, which supply all that is wanting, and it thus becomes a valuable article of food. Potatoes are most useful if eaten with milk and fat meats. Alone they are barely able to support life and cannot sustain health and strength.

MAITRE D'HOTEL SAUCE.—One of the simplest and most palatable of sauces, and one that is used with more dishes than any other, a maitre d'hotel sauce. It is made by placing a tablespoonful of butter in a bowl. Over this is squeezed the juice of one large lemon. A tablespoonful of chopped parsley, a little cayenne and a little salt should be added. Stand the bowl back on the range where it will keep hot until ready to serve; or spread the mixture cold over very hot broiled meats or fish.

J. Porcher, 1109 Market street, Odd Fellows Building, manufactures hats and caps. The fall and winter styles are just in. Give him a call.



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lic Church Bulletin, monthly.

TELLING THE BEADS.

Over the hands that are shining
With the brightest of jewels aglow
Hands where toil's stains never
rested

To sully their tinting of snow.
Bead after bead dropping downward
Bear Pearls for the casket of Heav'n,
Prayers breathed for joy in the fu-
ture
Thanks breathed for favors God
given.

"Ave Maria."

Over the hands that are hardened
And rough with the toiling of years
Hands that have done a stout battle
With hunger and heart aches and
fears.

Bead after bead dropping downward
Breath prayers full of hope and trust
From hearts that through bitter
temptation
Strove to tread in paths of the just.

"Ave Marie."

Over the hands of the statesman,
Grown weary with guiding the pen
In the framing of laws and com-
mandments

For the guidance and bettering of
men.

Bead after bead dropping downward
Full-freighted with the pleadings of
light,
Till the whole world shall revel in
beauty

That is born of the ruling of right.

"Ave Maria."

Over the hands of the beggar
As he crouches along by the way
Drawing his rags closer around him
Teaching his sad heart to pray.
Bead after bead dropping downward
His weary voice broken with sighs;
Claims he the aid of his mother,
The merciful Queen of the skies.

"Ave Marie."

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Dont's for the Eyes.

Some one has compiled an excel-
lent set of "dont's for the eyes," and
while not wholly applicable to chil-
dren alone, mothers will find them
well worth heeding.

Don't allow a cold wind to strike
the eyes.

Don't try to do eye work with the
light shining in the face.

Don't go directly from a warm
room into a cold, raw atmosphere.

Don't have colored shades on the
lamps. Use white or ground glass.

Don't open the eyes under water in
bathing, especially in salt water.

Don't let any strong light, like
that from electricity, shine directly
into the eyes.

Don't strain the eyes by reading,
sewing, or any like occupation with
an imperfect light.

Don't bathe inflamed eyes with
cold water; that which is as warm
as it can be borne is better.

Don't sleep opposite a window in
such a manner that a strong light
will strike the eyes on awakening.

Don't, above all, have the children
sleep so that the morning sun shall
shine in their faces to arouse them.

Don't expect to get another pair
of eyes when these have been des-
troyed by neglect or ill use, but give
them fair treatment and they will
serve faithfully to the end.

EVIL THOUGHTS.—The one thing
to be guarded most carefully is the
tongue. Deceitful tongues have done
more harm than all the wars that
was ever waged. Cities have been
ravaged by the sword, but reputa-
tions are ravaged by the tongue.
As a weapon of revenge, slander and
gossip are surer than poison. They
are more cunning than the subtlest
drug, and more effective; for while
the one produces death, which is a
matter of very little consequence,
the others result in despoiling a life
which is a matter of infinite moment.
There are two crimes which stand
side by side at the head of the list—
to speak evil of your neighbor and
to listen to it. The listening ear
and the slanderous tongue are the
two organs of the human body upon
which the devil chiefly depends for
the accomplishment of his purposes



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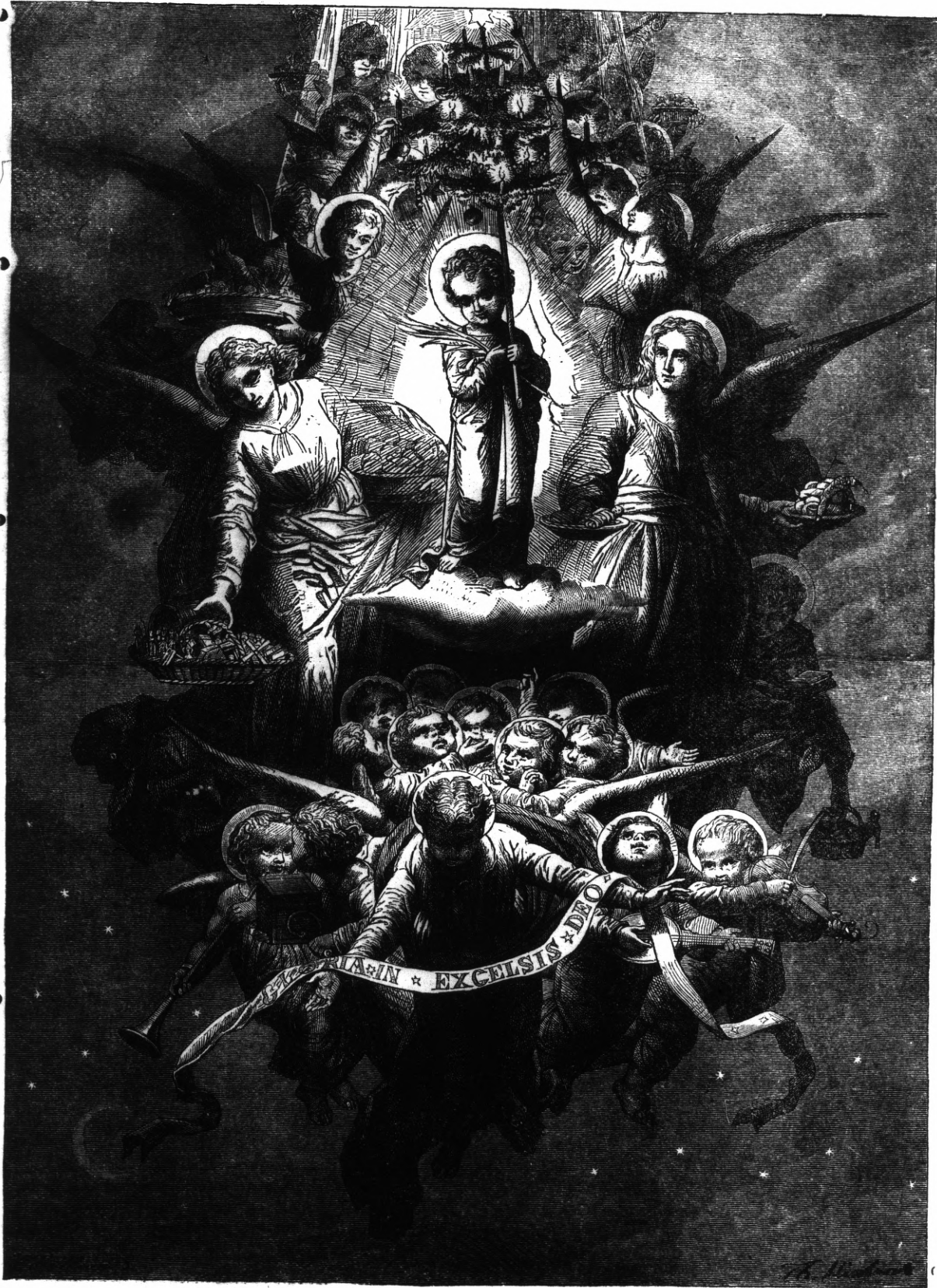
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CALENDAR.

(Almanac and Calendar of the Apostleship of Prayer.)

DECEMBER, 1897.

DAYS.	FEASTS AND PATRONS.	DAILY PRACTICES.
1. Wednesday	Blessed Edmund Campion, S. J., and Comp., Martyrs (1581).	<i>Virtue of justice</i>
2. Thursday	St. Bibiana, V. M. (363)	<i>Fortitude</i>
3. Friday	First Friday. St. Francis Xavier (S. J., 1552).	
4. Saturday	St. Peter Chrysologus Bp. D. (450)	<i>Pray for the Indies</i>
5. Sunday	Second of Advent. St. Sabbas, Ab. (531).	<i>Despise worldliness</i>
6. Monday	St. Nicholas, Bp. (324).	<i>Temperance</i>
7. Tuesday	Vigil. St. Ambrose, Bp. D. (Milan, 397).	<i>Respect children</i>
8. Wednesday	Immaculate Conception. (Of Precept).	<i>Crush human respect</i>
9. Thursday	St. Leocadia, V. M. (304).	<i>Love of purity</i>
10. Friday	Holy House of Loreto (1204). St. Melchiades, P. (314).	<i>Holy fear</i>
11. Saturday	St. Damasus, P. (384).	<i>Love the God-Man</i>
12. Sunday	Third of Advent. Our Lady of Guadalupe, (Mexico, 1531).	<i>Zeal for the Church</i>
13. Monday	St. Lucy, V. M. (363).	<i>Love of Mary</i>
14. Tuesday	St. Spiridion, Bp. (347).	<i>Humility</i>
15. Wednesday	EMBER DAY—Fast. Octave of Immaculate Conception. St. Christina, V. (200).	<i>Pity sinners</i>
16. Thursday	St. Eusebius, Bp. M. (370).	<i>Reparation</i>
17. Friday	EMBER DAY—Fast. St. Lazarus, Bishop, (Raised to life by Christ).	<i>Pray for bishops</i>
18. Saturday	EMBER DAY—Fast. Expectation B. V. M.	<i>Rise from falls</i>
19. Sunday	Fourth of Advent. St. Nemesion, M. (253).	<i>Hope</i>
20. Monday	St. Eugene, Priest, M. (362).	<i>Love the Eucharist</i>
21. Tuesday	St. Thomas, Apostle.	<i>Pray for priests</i>
22. Wednesday	St. Flavian, M. (362).	<i>Pray for infidels</i>
23. Thursday	St. Victoria, V. M. (253).	<i>Spirit of faith</i>
24. Friday	Vigil. Christmas Eve—Fast. SS Irmine and Adele, Virgins (740).	<i>Trust in God</i>
25. Saturday	Christmas. Nativity of Our Lord	<i>Prepare for Christ</i>
26. Sunday	Within octave of Christmas. St. Stephen, First Martyr (35).	<i>Renewal of spirit</i>
27. Monday	St. John (101).	<i>Pray for enemies</i>
28. Tuesday	Holy Innocents.	<i>Love the Sacred Heart</i>
29. Wednesday	St. Thomas a Becket, Bishop and Martyr, (1170).	<i>Pray for the little ones</i>
30. Thursday	St. Sabinus, M. (301).	<i>Zeal for the right</i>
31. Friday	St. Sylvester I., P. (335).	<i>Generosity</i> <i>Gratitude</i>

EXPLANATION: The number after a Saint's name is for the year A.D. Bold-face type denotes Holydays of Obligation.

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor.—
O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess.
V.—Virgin; F.—Founder; O. S. D.—Dominican Nun; S. J.—Jesuit; C. P.—Passionist.

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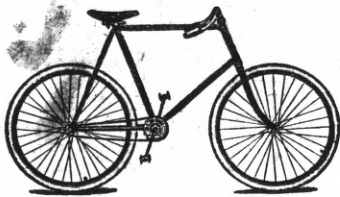
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- ST. MARY'S CHURCH**—Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holydays at 6:30 a. m., 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holydays, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.
- ST. ANTHONY'S CHURCH**—Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 6, 8 and 10 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.
- ST. BRIGID'S CHURCH**—Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector. Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a. m. Vespers, 7:30 p. m., week day Masses, 6, 7 and 7:30 a. m.
- ST. DOMINIC'S CHURCH**—Location, cor. Bush and Steiner streets. Served by the Dominican Fathers connected with the monastery adjoining the church. Masses on Sundays at 6, 7, 8, 9, 9:45 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Vespers at 7:30 p. m. Masses on week days at 6, 6:30, 7, 8 a. m.
- ST. PETER'S CHURCH**—Location, 24th and Alabama streets. Rev. P. S. Casey, Pastor. Masses at 6, 7, 9, 10:30, a. m. Sundays. On Holy Days at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.
- ST. IGNATIUS' CHURCH**—Location, Hayes street, near Van Ness Avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius College. Masses on Sundays and Holydays at 5, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30 a. m. Rosary, 7:15 p. m. Vespers, 7:30 p. m. Sermon and Benediction, 8 p. m. Masses on week days at 5, 5:45, 6:30, 7:15 and 8 a. m. Rosary and other Devotional Exercises, 7:30 p. m. Gentlemen's Sodality at 7:30 a. m., Rev. Father Hickey, S. J., Director. Ladies' Sodality at 7:30 o'clock a. m. on 3rd Sunday of month, Father Calzia, S. J., Director. Boys Sodality at 8:10 a. m., Father Butler, S. J., Director. Confessions heard at all times, in Sodality Chapel, Hayes street, entrance for men and boys.
- ST. PAUL'S CHURCH**—Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sunday at 7, 8:30, 9:30 and 10:30 a. m. Vespers, 7:30 p. m. Mass on week days, 7 a. m.
- ST. BONIFACE'S CHURCH** (German)—Location, Golden Gate Avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers. Masses on Sundays at 6, 7, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m. Week days, 5:30, 7, 8 a. m. Holydays, 5:30, 7, 8, 9 and 10 a. m.
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- ST. FRANCIS' CHURCH**—Location, cor. Vallejo and Montgomery Ave. Rev. T. Caraher, Pastor. Sunday Masses at 7, 8:45, 9:30 and 11 a. m. Children's Mass, 9:30. Vespers, Sermon and Benediction, Sunday, 7:30 p. m. Daily Mass, 7:30 a. m.
- ST. JAMES' CHURCH**—Location, Twenty-third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—6:30, 7:30, 9 and 10:30 a. m., Sundays; daily, 7 a. m. Children's Mass, 9 o'clock Sundays. Vespers and Benediction, 7:30 p. m.
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- ALL HALLOWS' CHURCH**—Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor. Masses on Sundays at 7:30 and 10 a. m., and on week days at 7:30 a. m. Vespers, 7:30 p. m.
- ST. CHARLES BORROMEO'S CHURCH**—Location, cor. 18th and Shotwell streets. Rev. P. J. Cummins, Pastor. Masses on Sundays at 6:30, 7:30, 9 and 10:30 a. m. Vespers, 7:30 p. m. Sunday School after 9 o'clock Mass.
- SACRED HEART CHURCH**—Location, Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Res., 550 Fillmore street. Sunday Services and Holydays—Masses at 7, 8, 9, 10:30 a. m. Vespers, 7:30 p. m. Mass on week days at 7 a. m.
- MISSION DOLORES CHURCH**—Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Res., w. s. Dolores street, near 16th. Masses on Sundays and Holydays at 6, 8, 9 and 10:30 a. m. Vespers, 7:30 p. m.
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- OLD ST. MARY'S COLLEGE PARISH**—Location, Mission Road. Rev. P. Brady, Pastor. Masses on Sundays at 8 and 10:30 a. m.; week days, 6:30 a. m. Vespers at 7:30 p. m. Sunday School after 8 o'clock Mass.
- ST. AGNES' CHURCH**—Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1224 Haight street. Masses on Sundays at 7:30 and 9:30 a. m.; week days, 7:30 a. m. Sunday-school after 9:30 Mass. Vespers, 7:30 p. m.
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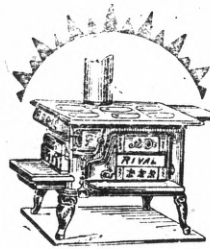
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General or local Agents. \$75 Ladies or gents. a week. Exclusive territory. The Rapid Dish Washer. Washes all the dishes for a family in one minute. Washes, rinses and dries them without wetting the hands. You push the button, the machine does the rest. Bright, polished dishes, and cheerful wives. No scalded fingers, no soiled hands or clothing. No broken dishes, no muss. Cheap, durable, warranted. Circulars free.

W. F. HARRISON & CO., Clerk No. 12, Columbus, O.